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THE  
AMERICAN  
BAPTIST MAGAZINE.

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Vol. 12.

October, 1832.

No. 10.

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MEMOIR OF THE LATE REV. ISAAC MANN, A. M.

PASTOR OF THE BAPTIST CHURCH, MAZE POND, LONDON.

By Joseph Belcher, Author of "Interesting Narratives," &c.

—  
"My boast is not that I deduce my birth  
From loins enthron'd, and rulers of the earth;  
But higher far my proud pretensions rise—  
The son of parents passed into the skies."—COWPER.

It has been well remarked by a respectable writer, that "the memorials of the good constitute one of the most sacred possessions of the Church of Christ." Hence the lives of its distinguished members, and especially of its ministers, have been ever held in high esteem; and, while they have been read with interest, have produced very powerful impressions on the heart and the life.

The parents of Mr. Mann were poor, so far as relates to this world's goods; but they had for several years before the birth of their son Isaac become possessed of the faith and the hope of the gospel, and were, therefore, "rich towards God." In the life of his father, in his volume of "*Christian Memorials*," the subject of this memoir seeks not to disguise the meanness of his origin, but describes his father as originally a weaver, and as becoming, when its writer was about two years old, a gardener, in which station the providence of God greatly smiled upon him; and, after having brought up a family of *thirteen* children, these valuable persons died in a good old age, with hopes full of immortality.

The village of *Hunmanby*, a few miles S. S. E. of Scarborough, in the eastern part of Yorkshire, gave birth to Isaac Mann, on January 23d, 1785. His early years were attended with infirmity as he was subject to fits; from which, however, he recovered in childhood, nor were any symptoms of them permitted to remain. Of this fact I have known him make a good practical use, both in expressing his gratitude for his recovery, and in encouraging the parents of those who were subject to afflictions in some respects similar. It is probable that few of us are sufficiently thankful for the mercies of early life; nor do we remember the unfavorable circumstances which may then have attended us, and which could only have been removed by the kind interposition of Divine Providence, by whom we are thus rendered capable of enjoying future comfort and usefulness.

By the pious parent nothing is felt to be of more importance than the proper education of his children; and yet it is not always in the power of the poor to afford the instruction which is needed. It is not enough that the poor Christian possesses correct feelings and a portion of Christian knowledge; there are other qualifications requisite to the proper training of the young:—an aptness to teach, a skill in training the passions, which can only be derived from experience, and a freedom from that misplaced affection, which will permit us to escape a difficulty by sacrificing a good. Hence the importance of Sabbath schools, even to the children of the *pious* poor; I could almost add,—and why should I not?—even to the children of the *rich*. Into one of these valuable institutions, connected with the independent congregation in Bridlington, (for to that town his parents, with their family, had now removed,) my friend was introduced at five years of age. While here, nothing very remarkable occurred—certainly nothing very promising. He was much on a level with other boys, or, possibly, even displayed rather more depravity of heart than some of his companions. In this school Mr. M. learned to read, and obtained a great part of his early education, and mental discipline.

It is hoped that this instance, among many similar ones, of the advantages of Sunday schools, may greatly encourage the hearts of those who are engaged in conducting them. It is impossible to calculate how many among those who have died in early life they have prepared for heaven, or to what degree they have fitted others for extensive usefulness in the world. Little did the Sunday school teachers at Woodbridge think, when they were teaching little Robert May to read the Scriptures, that they were training the teacher of *three thousand children* in a remote region of the world; and as little have many other teachers, at the time, thought of the usefulness which some of their pupils have attained, both as ministers at home and as missionaries to distant lands.

From a memorandum of the deceased I am enabled to present the following extract, which will complete the account which can be given of his early life:—

“Bunyan’s *Pilgrim’s Progress* was a book I delighted to read; and before I was eight years of age, this interesting and delightful work had been read four times with great attention and eagerness. While sitting between the knees of my beloved father, this book was read, while he answered inquiries, and furnished comments on the meaning of different parts of that beautiful allegory. By reading this book, a taste for more general reading was formed; serious concern was created for the salvation of the soul; and an anxious wish was cherished to become a Christian. And now I began to have a very earnest desire to possess a Bible. In order to accomplish this desire, every half-penny was laid up with care, and preserved with great patience for nearly two years; at the end of which period, the treasure was obtained, and regarded as a distinguished good.”

Throughout the whole of Mr. Mann’s life, this “beautiful allegory” was a favorite with him. Its best editions adorned the shelves of his library; he corresponded with Dr. Southey, on the subject of his Memoir of its author; and on the very day of his decease, the first part of the life of Bunyan, which he had prepared for the department of “Christian Biography” published by the *Religious Tract Society*, made its appearance. Bunyan, I am persuaded, would have rejoiced in such a student, and in such a biographer; nor can one’s fancy be far wrong in encouraging the idea that, before this, they have met in the heavenly world, and mutually presented their praises to the common Author of blessings, for the blessings thus bestowed upon each.

We furnish one of the greatest evidences of our having received the gospel of Jesus Christ, when we are truly desirous of obeying his commands. Mr. Mann possessed a mind that would naturally inquire into truth before he received it as such: but having received it, I know of no difficulty which would have prevented him acting out his own convictions. Hence on June 6th, 1802, in his eighteenth year, he was publicly baptized, and united to the church of Christ of the Baptist denomination at Bridlington, then, and still under the pastoral care of the Rev. R. Harness; of which church his parents, who had formerly been attached to the Wesleyan Methodists, had for some years before this been members.

We have frequently seen that when young men have been made the partakers of regenerating mercy, they earnestly desire to enter on the duties of the Christian ministry; and we have known this desire prematurely encouraged by those whose prudence should have taught them first to prove the new convert. A neglect of this duty has improperly introduced many a young man into an office, for which the Great Head of the church never

designed him. In this way we have known the funds of our academies improperly expended; the churches of Christ have been burthened with unqualified ministers, who have felt the yoke at length intolerable; usefulness has been prevented, and a deep spirit of prejudice has been fostered. In the case of my departed friend, a far different line of conduct was pursued. Neither his piety, his zeal, nor his talents could be hid; but it was desirable that all should be *proved*; hence it was not till the latter end of 1805, that he was encouraged by the church to which he belonged to engage in the duties of the ministry; nor till February 7th, in the following year, that he preached his first sermon in public. This latter event took place in the city of *York*.

At the period of my friend's introduction to the ministry, the Baptist churches in the North of England had just matured their plan for the establishment of the Baptist Seminary at Little Horton, near Bradford; and he was the very first student received on its foundation. He entered on his studies, under the direction of the Rev. Dr. Steadman, a few days after he had preached his first sermon at York. In reference to his conduct while here, his valued tutor has borne this pleasing testimony:—

“He conducted himself in such a way as secured the esteem, not only of his tutor and fellow-students, but of all who were acquainted with him. Prior to his coming, he had read a number of useful books, and acquired a considerable share of general knowledge; and, during a residence of nearly four years, he applied himself with exemplary diligence to the acquisition of the learned languages, and other branches of science; also to the lectures on theology, the greater part of which he copied as they were delivered. Though cheerful, his temper was habitually devotional; and the general strain of his conversation, such as made those about him wiser and better. His preaching was acceptable, not only in neighboring congregations, which he occasionally supplied, but in places at a greater distance, which he visited during the vacation. Indeed, every thing about him conspired to raise his character, and to encourage the expectations of his friends, that he would prove an able minister of Jesus Christ, wherever his lot might be cast.”

The students in our Dissenting Colleges are usually employed in preaching, more or less, soon after the period of their entrance on their studies. And though there may be some evils connected with this plan, such as hindrance from their studies in sermonizing and travelling, exposure to the flatteries of injudicious friends, and occasionally the formation of connections which had been better deferred to some future season; yet it has also great advantages. The young minister commences his labors among a handful of people, and becomes gradually accus-

tomed to address larger assemblies; by this means his natural timidity is removed; as he discovers his difficulties, the friendly counsels and encouragements of a tutor may remove them; and, besides all this, we have known the pious, ardent, and affectionate youth, whose very appearance possessed attractions, wear down by his unassuming and holy instructions the prejudices of a congregation, gather together a number of young persons, and, almost before the parties were themselves aware of it, rebuild the decaying walls of Jerusalem.

Mr. Mann had been at the academy little more than twelve months, when he was called to supply the pulpit of the Baptist Church at *Steep Lane*, near Sowerby, and about three miles from Halifax. His labors being acceptable, he was soon engaged to preach to them three Sabbaths out of every four, which he did for nearly two years, when they gave him an invitation to settle as their pastor. This was just the situation which many a young minister would have hesitated not a moment in rejecting. It had no beautiful scenery to charm the eye, nor intellectual society to gratify the taste. The chapel, situated on the side of a bleak mountain, resembled a hovel; the members of the church were divided among themselves; they were extremely poor, nor had they either ability to support a minister, nor a correct view of the importance of such a duty being discharged.

But our friend had not entered the ministry for the sake of honor, to enjoy emolument, or to gratify his taste. He was content to "endure hardness as a good soldier of Jesus Christ." He had, through life, a thorough contempt for those who rise from the lower classes of society, and make the ministry the means of their becoming gentlemen. He felt it to be his duty to labor for souls, and to expect his principal reward from the Great Master, who had called him to his work. He looked around him, and he saw a populous neighborhood; he knew there was plenty of work to be done, and he was quite willing to do it. He accepted the call of the church, and on August 10th, 1809, was ordained their pastor. Several valuable ministers, in connection with his tutor, were engaged in the services of the day; two of whom (Dr. Fawcett, of Hebden Bridge, and Mr. Littlewood of Rochdale) preceded him, to receive the testimony of approbation from the lips of the Redeemer.

Events, however, after a little while, showed that the expectations and hopes of Mr. Mann had been somewhat too sanguine. He soon found that their former breaches were not healed; his expectations of rebuilding the chapel appeared to fail; the bleakness of his residence did not suit the health of his wife; he now too began to see a family rising around him, for the wants of which his income would not provide. And he was compelled to resign a station, where, however, he had not pined away in uselessness, but had both rejoiced in the conversion of sinners, and in additions to the church.

About the year 1806, a small Baptist church had been formed at Burslem, in the Potteries of Staffordshire. It had never risen to importance; and at the period of Mr. Mann's contemplated removal from Steeplane, the desirableness of its having an efficient ministry appeared to be deeply felt. He was invited to take the charge of the church; and though, from the first visit he paid to the station, he was aware it had its peculiar difficulties, he saw ample room for exertion; he indulged hopes that prudent and patient perseverance might surmount the obstacles which presented themselves, and he therefore acceded to the request of the people to reside among them.

It has been well observed that few ministers of our denomination hold exactly the situation in our churches, in which the New Testament would place them. Human nature is sadly prone to abuse Christian liberty, as well as every other blessing. Released from the spiritual tyranny of an Established Church, Protestant Dissenters are liable to pass to an opposite extreme; and, in guarding their liberties against priestly encroachment, to become tyrants over their ministers. When members of churches can be found, who think very lightly of the office and authority of the Pastor, who are careless of his reputation, and unwilling to cooperate in his holy plans for the promotion of the cause of the Lord Jesus, it shews—not the unscriptural nature of the constitution of our churches—but the most melancholy departure from the letter and spirit of the Redeemer's laws. One of the primitive churches was not without a Diotrephes; and many a modern dissenting community contains a few persons who undertake to govern both their pastor and the church; and who, should they fail in reducing the minister to their standard of obedience, will show themselves reckless of his reputation, employ means to counteract his usefulness, and manifest a spirit which a man of the world, who regards his honor, would spurn with contempt. I am not applying these remarks to any particular persons or communities; but as an ardent friend to the Baptist churches, a denomination to which I owe every thing, I entreat they may be duly considered.

It is quite certain that at Burslem Mr. Mann had to contend with difficulties, which he had not fully anticipated, and from quarters whence encouragement alone ought to have proceeded. He was deeply wounded by those, on whose friendship he had a right to depend. Some, who well knew the whole affair, would have wished him to continue, and by determined perseverance to have rooted up a spirit as much opposed to religion as to his personal comfort. But he felt dismayed, he resigned his station; and ever afterwards looked back to the two years spent at Burslem with feelings of unutterable anguish. The remembrance of some of the references he made to that period I can never lose, though I can entirely acquit him of every thing like the manifestation of an unchristian spirit, in return for the loss of happiness he had endured.

Amidst any disadvantages which may be attendant on the constitution of our dissenting churches, it is a pleasing fact that one part of our community is usually found ready to correct the improprieties of another. Mr. Mann was happily known, his character was established, and his ministry was duly appreciated by more than one of our churches. He very soon received from several of them, who were destitute of pastors, invitations to settle with them. Among others was one from the Baptist church at Shipley, a village three miles north of Bradford, and in that parish. This Christian society, which was formed in 1758, had for thirty years previous enjoyed the pastoral labors of the Rev. John Bowser, who was now laid aside by infirmities. After due consideration and earnest prayer he resolved on complying with the unanimous request of the church; and in the month of August, 1814, removed his family to that place. The difficulties he had experienced, though they had depressed his spirits, had rather given an increased impetus to his energies; and he entered on the duties of his new station with holy industry, unwearied perseverance, and humble dependence on the grace of his Great Master. His wishes and hopes were not disappointed; for in about three years and a half he received into communion more than *fifty* persons.

At Shipley, Mr. Mann soon found himself entirely at home. He was surrounded by a numerous and affectionate people, had as many opportunities for labor as time and strength would allow him to attend to, and enjoyed the entire confidence and the high esteem of the neighboring ministers and churches. Of the strong affection which existed between him and his venerated tutor, we need not speak to those who were acquainted with the parties concerned. They seemed to speak, to act, and almost to think as one. To the academy to which he owed his education he was most warmly attached, and identified its prosperity with his own. From 1816 to 1818 he engaged in the duties of its classical tutor; he then became its general secretary, an office he filled till his removal to London, when he became its corresponding secretary, which was in his hands no sinecure. He never omitted an opportunity of soliciting additions to its funds; he was frequently engaged in the ordinations of its students; and I believe none will be found to deny that the advice he imparted had a considerable influence on its prosperity.

He was now surrounded by a numerous and affectionate church; constant opportunities presented themselves for the discharge of his ministry; and his labors were attended with a happy degree of success. In most of the public services held in the neighborhood he was called to engage; while the academy at Bradford, the mission, and other institutions connected with the denomination frequently called him to travel in their service at a distance from home. The hours he redeemed from active

engagements were devoted to laborious reading and study. Few men of his age have ever read more, and fewer still have possessed his aptitude in communicating the stores of knowledge, improved by well digested thought, to others. It was almost impossible to introduce any subject in his presence without being well rewarded for any sacrifice that might have been made to enjoy his society.

While Mr. Mann was thus known and beloved at home, several little works which he had published, together with the letters of those who had most acquaintance with him, made him known in the United States. Our brethren in that happy country are always ready to manifest their esteem to their fellow-laborers in Britain; and hence the senate of Brown University, Rhode Island, on September 4th, 1822, conferred upon him the degree of A. M. At a subsequent period, when this circumstance had excited a little envy on the part of a neighboring minister, of another denomination, he wrote in reply,—“As to any honors attached to my name, know all men by these presents, that they were *graciously given me*, and received with becoming and courteous thankfulness.”

In the summer of 1826, the ancient and highly respectable church at Maze Pond was destitute of a pastor, through the resignation of the Rev. James Hoby, now of Birmingham. This event having occurred some time before the period of which we are speaking, and several other causes having cooperated with that removal, the interest was in a low and still declining state. In a visit to London, Dr. Steadman occupied the pulpit; and stating that Mr. Mann was about to visit the metropolis, to collect for the academy, he proposed that, as it would be serving the church, and withal lessening his expenses, he should fill the pulpit for two or three sabbaths. The proposition was cheerfully acceded to, and my friend was thus introduced to a pulpit, the duties of which he continued to discharge, with growing pleasure and success, till the last sabbath but one of his life. He was unknown to nearly the whole of the members of the church; but every sermon he preached seemed to increase the interest he first excited; his friendly visits among them deepened their favorable impressions; and they soon began to think that the providence of God had at length directed them to a pastor. The inquiries they were led to make confirmed their views; and soon after his return he was invited to pay them a second visit, which produced an earnest and almost unanimous invitation to the pastorate.

Mr. Mann was now placed in circumstances of great difficulty. He was not ignorant of the fact that too many persons among us are always ready to place an unkind construction on the conduct of even the most devoted minister. However eminent the talents, or depressed the circumstances, or great the sacrifices a

minister may have made to serve a people, if a disposition be at all shewn to remove to a more comfortable station, we are sure to hear of his "readiness to hear a loud call," of his "love of filthy lucre," and of other things of the kind, which would not be thought of by those filled with the charity that "thinketh no evil." But while he was aware that he, generous and kind as he was, might be thus misrepresented, he felt, on the other hand that he might be acting in opposition to the will of Christ, if he refused an invitation thus kindly and unexpectedly given. He gave decisive evidence that he was not prompted by inferior considerations in the thoughts he had entertained; and having done so, he consulted his brethren, resigned himself to the direction of Heaven, and finally felt it his duty to remove.

In the autumn then of 1826, we find him removing to London; and on the 14th of the following November, he was publicly recognized as the pastor of the church in Maze Pond. The interesting engagements of the day were conducted by the Rev. Messrs. Kinghorn, Griffin, Ivimey, Dr. Newman, and other ministers.

(To be continued.)

## GENUINENESS OF THE PENTATEUCH.

By Prof. Howe, of the Theol. Sem. at Columbia.

That Moses wrote the Pentateuch is proved by all the evidence we have any right to expect, in relation to any literary question of the same kind.

1. *The purity of its language shows that it can be no recent forgery.* Every book written in pure Hebrew must have been written before the Babylonish captivity, or about the time of this event. About this time the Hebrew ceased to be a living language, and Jewish books were, from that time, composed in Greek, or Chaldee.

2. *Its style is that of an age anterior to David.* The Hebrew may be said to have its golden, its silver, and iron ages, no less than the Greek and Latin. No scholar would refer the poems of Homer to the age of Demosthenes, the orations of Demosthenes to the times of Origen, or the commentaries of Origen to the days of Lascaris. For the same reason it is certain that the five books of Moses were not written in the time of David, nor the Psalms of which David is the author, in the time of Malachi. The Pentateuch abounds in Achaisms, in words, and in grammatical forms not in use, so late as the times of David. Jahn and Rosenmueller have given a list of those words which are found only in the Pentateuch, and of words synonymous with these, which are used by subsequent writers. By these internal marks, the Pentateuch is referred to a higher antiquity than any other writings of the Hebrew Scriptures, the book of Job only except-

ed. What character lived at that age so likely to be the writer of this book as Moses ?

3. It contains Egyptian words not found in any subsequent Hebrew writings. With Egypt, Moses obviously was familiar.

4. The writer is evidently a legislator, writing the history of his own legislation; writing at different times as the pressure of weighty business, and the inconveniences of governing would permit; or as new materials were furnished to his hand. These particulars correspond entirely with the character of Moses, as we receive it from authentic history, but not with the character and circumstances of any other man in the Jewish nation.

5. The book itself professes in so many words to have been written by Moses. At the close of Deut. chap. 31 : 9, it is expressly said, "*And Moses wrote this law, and delivered it unto the priests that bare the ark, and to the Elders of Israel, and commanded that it should be read once in seven years in the hearing of all Israel.*" This is the more remarkable, as it occurs at the end of the book, and was intended to ascribe the authorship to Moses. What if this passage *be* written by a later hand. The authorship of many an ancient book rests on slighter testimony than this, yet it is never called in question. But there are other passages asserting the authorship of many separate portions of the Pentateuch. In Ex. 17 : 14, Moses is commanded to write the conflict with the Amalekites, in *the book*, and rehearse it in the ears of the people. The article denotes a book already begun and well known. Chap. 24 : 4, after the giving of the law, it is said, "*And Moses wrote all the words of the Lord,*" and in ver. 7, "*He took the book of the Covenant and read in the audience of the people; and they said, all that the Lord hath commanded we will do.*" When subsequently many other directions were given to Moses, he was commanded, "*Write thou these words.*" In Numb. 33 : 12, Moses is said to have written the journeyings of the children of Israel as they are there read. And the book of Numbers concludes with these words. "*These are the commandments and judgments which the Lord commanded by the hand of Moses.*" And finally, at the close of Deut., which contains the sum and explanation of those laws included in the three preceding books, Moses, in his exhortations to the people, repeatedly makes mention of *this law*; and the *book of this law*, Deut. xvii. 18, 19; xxxi. 9, 10, 11; xxviii. 61; xxix. 19, 20, 26. And the passages before quoted from Exodus and Numbers clearly show that Deuteronomy is not the *only* writing included in *the book of the law*. In what other ancient writing are there so frequent and so decisive declarations respecting its authorship?

6. The Pentateuch contains the system of laws, civil, ritual, and moral. By these laws, unless all history is a lying fable, the whole civil, domestic, and religious state of the Jews, was constituted from their deliverance from Egypt, till the destruction of

Jerusalem, their capital. Unless *all* history is a fable, these laws were invariably referred by the Jews and by all other nations who have ever mentioned the origin of this peculiar legislation, to Moses, as the person by whom they were delivered. How was it possible for a whole nation to be in an error on this point? The *substance* then of the Pentateuch must have come from Moses, and unless we can suppose that these laws, so numerous, so minute, so peculiar, and in some instances so severe, were handed down as a mere *tradition*, (and who can believe this?) they must have been committed to writing by Moses, or, what is the same thing, under his inspection and correction.

7. *All antiquity, Christian and Jewish, attributes the Pentateuch to Moses, as its author.* Such is the assertion of E. F. C. Rosenmueller. "Nor," he continues, "is this opinion founded on mere vague report, or uncertain tradition. It rests on the best of reasons, drawn from the work itself, and from other trust-worthy witnesses.

This Rosenmueller asserts, notwithstanding that opinion of the Fathers that the Pentateuch was *restored* (not *written* originally) by Ezra. This fable he considers as originating in what the Jews tell us concerning the revision of the sacred books by Ezra and the Great Synagogue.

8. *All Pagan writers who have had occasion to mention the subject, speak of Moses as a very ancient legislator and author.* Among these are Manetho, Eupolemus, Artapanus, Tacitus, Diodorus Siculus, Justin, Strabo, and Juvenal. Porphyry, one of the most acute and learned of the enemies of Christianity, admitted the genuineness of the Pentateuch. Even the emperor Julian allowed that the books which bore the name of Moses were genuine, and that the facts they contain are worthy of credit. These Pagan testimonies do not ascend to the days of Moses. How could they? The Romans had no literature till a century before Christ. They have not a single author of the antiquity of Malachi and Ezra. The Greeks had but a few, and they had no knowledge of Hebrew literature. *But as far as Pagan evidence reaches, it is entirely in favor of the cause we defend.*

9. *In the Jewish writings (and the Jewish people alone are competent to testify on this point,) there is a continued line of testimony of the most unequivocal kind, referring the Pentateuch to Moses as its writer, AND ASCENDING TO THE VERY TIMES OF MOSES HIMSELF.* In the line of this evidence we find Josephus, a Jewish priest, born A. D. 37. Philo, a learned Jew, A. D. 41. Our Saviour and his apostles, by whom the Pentateuch is quoted nearly one hundred times. (See John vii. 22, 23, 19. Acts xxviii. 23.) Malachi (See Mal. i. 7, 13. iii. 5, 7. iv. 4,) and Nehemiah, B. C. 412, (i. 8, 9.) In chap. xiii. 1, it is said, "*In that day they read in the book of Moses in the audience of the people,*" &c. Ezra, B. C. 478, (chap. iii. 2. vii. 6, 10, 11, 12, 25.)

In the reign of Josiah, B. C. 611, *the book of the Law*, called also, *the book of the law of Jehovah, by the hand of Moses*, was found in the temple by Hilkiah the priest, and the passover was celebrated, necromances, magicians, and idols put away, and many other things done, according to the law of Moses. (2 Kings xxii. 8 seq. 2 Chron. xxxv. 15.) Micah B. C. 754, and Hosea, Amos, and Isaiah B. C. 777, frequently refer to the contents of the Pentateuch. Amaziah, 811 B. C. spares the sons of murderers *according as it is written in the Law of Moses*; then follows a quotation *verbatim et literatim* from Deut. xxiv. 16. (See 2 Kings xiv. 6.) About 1040 B. C. David expresses his most ardent attachment to the law of God, which is written in the volume of the book; and in his dying advice to Solomon attributes this law to Moses. (Ps. *passim*. 1 Kings ii. 3. 1 Chron. xvi. 40.) Again, in the book of Joshua we find express reference to the laws of Moses. In chap. i. 7, 8, Joshua is admonished *to read the book of the law of Moses continually, and to observe the things written therein*. In his old age, just before his death, he exhorts the elders and Judges of Israel to do all things written in the law of Moses. In the last assembly he held, of the people, they entered into a new covenant with God, and Joshua wrote it *in the book of the law of God*, the same book which is elsewhere called *the book of the law of Moses*.

Thus the book of Joshua carries the chain of evidence up to the days of Moses himself, when the circumstance of the authorship of the Pentateuch must have been known, and deception respecting it have been impossible.

There has then existed in all ages of the world, up to the time of Moses, a book universally attributed to him, at least until its genuineness was questioned by modern sceptics; a book known by the name of *the law, the law of God by the hand of Moses, the law of Moses, the book of the law, the book of the law of Jehovah by the hand of Moses, the book of the law of Moses, the volume of the book, the book*; a book by which all the affairs, civil, domestic, and religious, of the Jewish people, were regulated; a book commanded to be read to the people in full assembly once in seven years, and which for a long time was so read, and which has been publicly read in the Synagogues since the Babylonish captivity; a book which was for centuries deposited in the side of the ark of the covenant, and has always been regarded with unusual veneration by a whole people.

10. Those parts which are supposed to bear marks of a more recent age, do not invalidate the argument for the genuineness of the book. Excluding such as, when properly understood, will naturally be referred to the age of Moses, the number of these is very small, and they are easily distinguishable from the rest of the text. In how many ancient authors do we find passages inserted by a later hand. Critics point out portions of the Georgics and

the *Æneid*, which were evidently written since the days of Virgil, but who denies that these poems are the genuine productions of the prince of Roman bards?

11. *The hypotheses which make the Pentateuch a more recent work are all untenable.* To notice but one, that which ascribes this book to Ezra. How can Ezra be the author of a book written, as history informs us, before he was born? (See under No. 6.) The opinion of the Fathers, who held that the law was lost during the Babylonish captivity, and restored by Ezra, cannot be sustained. Daniel had a copy in Babylon. (See Dan. ix. 11, 13.) How many other copies were in existence, we cannot tell. But when the first caravan of Jews returned to Jerusalem by the permission of Cyrus, we read that they kept the dedication of the house of God; offered sacrifices, and set the priests in their courses, as it is written in the book of Moses. Ezra vi. 16—18. Comp. chap. iii. 2, 4. There was then at that time a book of Moses, prescribing the same services as are enjoined in the present Pentateuch. Ezra as yet had not visited Jerusalem, and did not do it, until the return of a second caravan under the reign of Xerxes I., sixty years from the dedication of this temple. He therefore could not have been the author of that book. And when Ezra did return, we have no evidence in the sacred volume that he then, or at any other time, wrote the Pentateuch.

On the contrary, Ezra is represented as a ready scribe in the law of Moses, which the Lord God of Israel had given Ezra—vii. 6, and in the letter of Artaxerxes himself, he is described as a scribe of the law of the God of Heaven, ver. 12, and is commissioned to inquire concerning Judah and Jerusalem, according to the law of his God which is in his hand, ver. 14, comp. ver. 25—language evidently implying that there was in existence a volume universally known as the law of God, of which Ezra was not the author, but the teacher and expounder, (*grammateus.*) Heb. Sopher. The people assembled together of one accord and besought Ezra not to write, not to dictate a new book, nor to produce one which he had before originated, but to bring forth the book of the Law of Moses, which the Lord had commanded to Israel.—“He read therein from a pulpit of wood to all who could understand.” Neh. viii. 1—4. But many of the people had forgotten the language of their fathers, and it became necessary to interpret it to those who understood only the Aramean, ver. 8. “So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.”

By what process of partial interpretation are these circumstances made accordant with the belief that the Pentateuch was written by Ezra? And how could a man living in an age when the Hebrew language was corrupted by foreign words and idioms, produce a book which is not only free from foreign admixtures, excepting a few Egyptian words, which are among the incidental proofs of its genuineness, but which contains modes of

expression that had fallen into desuetude hundreds of years before Ezra lived?

On the whole, "there is not in the world,"—I quote the words of Jahn, *Einleitung ins Alte Testament*, "there is not an ancient profane book, for whose genuineness we can show such a succession of witnesses, from the demise of the author, downward through all following ages, from which so much has been cited, and so frequently by other writers in all ages; which circumstance establishes the conviction among posterity, that it is the very book which the ancients meant and read. To establish the genuineness of other writings we seldom possess more than some few proofs; and it is not very frequently the fact that any thing of their contents occurs in other writers; but we regard such writings notwithstanding as genuine, and their contents as the very same with those the ancients perused."

Still it is the universal testimony of the Jewish church, that Ezra collected the several manuscripts of the Hebrew Scriptures then existing, and after having given them a revision, caused them to appear in their present form. For although we have some reason to believe that the sacred canon was not entirely concluded till the time of Simon the Just, whom Jewish history mentions as completing the revision of the sacred books; yet we are to believe that all the earlier writings received the sanction of Ezra, the distinguished teacher and expounder of the law of God. That those important passages of the Pentateuch which have been acknowledged to be later than Moses existed in the days of Ezra, is evinced from the circumstance of their being found in the Samaritan Pentateuch. The Pentateuch, the Samaritans must have received before the great hostility between them and their neighbors, commenced; probably as early as the day when a priest was sent to them from Esarhad-don, 1 Kings xvii. 28, to instruct them in the religion of their fathers. 'This being the case, the passages of the Pentateuch by whomsoever added, have passed under the revision of Ezra, and have received his sanction, which we believe to be the sanction of inspiration.

The facts in relation to those passages which are alleged to be of a date subsequent to Moses, appear on the most impartial examination to be these.

1. That many of those passages which have been adduced by infidel writers as bearing marks of a later date, have this appearance only in the translation.—When read in the original that appearance vanishes. See Horne's Introduction, vol. 1. chap. 2.

2. That many of those referred to by the German critics are evidently prophecies, and would be so understood by every impartial reader. These Germans have proceeded on the supposition that the Pentateuch is the work of a human mind unassist-

ed from above; and they call all those references to a future time which are to be found in the blessing of Jacob, and the prophecy of Balaam, so many evidences of the recent composition of the book.

3. These two classes of passages being deducted, the remainder of those which have been referred to a later date than Moses, is very small, and these are easily distinguishable from the rest of the text.—They received the sanction of inspired prophets, in common with the rest of the Pentateuch; of Ezra; and of Jesus Christ; of course they are to be received as a portion of the divine word.

4. A few may still remain, which have suffered from the fallibility of subscribers, and a few which are glosses that have crept into the text. But these do not materially modify any doctrine, or affect the truth of any historic narrative. They are in nothing different from those various readings, which are to be found in collating the manuscripts of any author of considerable antiquity, and which do not affect the credit we repose in them.

So stands the literary argument in respect to the Pentateuch. That the book is divinely inspired by the living God, I firmly believe. This is not the place to bring forward the arguments for its inspiration; these, strictly speaking, belong not to its literary history. All I have aimed to do, is, to point out some of the arguments on which its genuineness rests. It is believed that the candid inquirer after truth, who examines thoroughly both sides of this question, will settle down in the belief that the five books attributed to Moses, were written by him and are entitled to our perfect confidence as a historical record. The distinguished Le Clerc, in the earlier part of his life, in his "*Sentimens de quelques theologiens d'Hollande*," held that the present Pentateuch was not written by Moses; but he lived to renounce this opinion and write against it, in his *Diss. de Scriptore Pentateuchi*, prefixed to his commentary on the Pentateuch.

At all times it is a sufficient argument in proof of the authenticity and inspiration of the writings of Moses that they were always referred to as the inspired word of God, and a rule of duty, by our Lord and Saviour Jesus Christ. To call in question their authenticity, is to call in question the divine authority, and infallibility of the great founder of the Christian religion.

On this whole subject, see Horne's *Introd.* vol. 1.—Rosenmüller's *Prolegomena to the Pentateuch*.—Jahn's *Introd.* to the O. T.

## THE CHURCH VIEWED IN ITS CONNECTION WITH MISSIONS.

By the church we mean not the Baptist church merely, nor the Independent, nor the Episcopal, nor the Catholic. We mean not the church of the redeemed in heaven; but the multitudes on earth, who love our Lord Jesus Christ, in sincerity and truth. The present article has reference chiefly to those, who are now the authorized agents of the King of kings and Lord of lords.

A part of the subject, however—the past exertions of the church—extends, of course, to other ages. We propose to take a brief view of the church, in respect to *her means, her past exertions, her encouragements and her future duty.*

1. *The means of the church.* There was a period, when there was no visible church on earth. Enoch once walked, almost alone, with God. Noah was an unsuccessful preacher of righteousness, for an hundred and twenty years, to an ungodly world. The sons of Jacob established their solitary altar in Goshen, and Moses in the palace of Pharaoh; and darkness covered all the rest of the globe. There was a time, when the law of God was buried among the rubbish of the temple, and its precepts, even by the chosen tribes, were nearly forgotten. It was work enough for the Israelites in the desert, and the four young princes in the Babylonian court to maintain their own walk with God, without seeking to gather converts from the surrounding nations, or the alien-nobles. And four hundred years before the advent of the Messiah, the vision ceased; the sons of God had gone into bondage; the glories of the Shekinah were forgotten. Heathen Rome swayed a sceptre, which attracted all eyes and filled all hearts. The voice of the prophets was hushed. The psalms of David had long been unheard among the children of the captivity. The unbelieving Jews had acquired that hardness of heart and that blindness of mind, which still characterizes them. Religion seemed to have gone back to her native skies, and the pure flame of devotion, to have died upon the altar, to be kindled no more forever.

But this midnight was the omen of a blessed day. When the darkness was thickest, and the prospects of the church were most unpromising, a gleam of light shot across the heavens. The eastern sky soon brightened with a new luminary. The dead calm of the political ocean was stirred by the tidings of the birth of Christ. The portentous star forced the most incredulous to believe, that the king of the Jews had indeed appeared. The Magi from the East—and the messengers of Herod, the representative of the Roman emperor in the west, came together to the manger in Bethlehem. As an earnest of the treasures afterwards to be poured into the treasury of the Lord, they gave the infant Saviour “gold, frankincense and myrrh.” And they who were sent with malicious designs to destroy the babe, concealed the tidings from Herod, and “returned to their own country another way.”

This was the first step in the building up of that church, of which we are members. Passing by the interesting life of our Lord and the consummation of his mission on Calvary, let us come at once to the church, as organized in the twelve apostles, and commencing its onward progress from the day of Pentecost.

When Jesus led out his apostles “as far as Bethany and lifted up his hands and blessed them,” how disconsolate must they have been! They had indeed their Master’s blessing, and his direction to remain

in Jerusalem, till they were "endowed with power from on high." But how feeble were they, to make head against a world! How unlikely that they could make the philosophers, the orators, the rulers, or even the meanest of the rabble believe the gospel they were appointed to preach! Besides, consider the means which they had at command. A few illiterate men—perhaps, scraps of parchment, out of which the gospels were afterwards compiled—no Pauline epistles—no churches—no fame—no influence—"a sect every where spoken against." If they were on land, they could produce no excitement, unless the people could be induced to come and hear them; and then, their poverty required them to perform long and wearisome journeys on foot, from village to village and from province to province. Or if they travelled by sea, the mariners of those days scarcely ventured so dangerous a distance, as from Rome to Carthage. The shores where they were born, and the coasts of the islands, which had always skirted their horizon, seemed to limit infallibly their obedience to the wide command—"Go ye into *all the world*, and preach the gospel to every creature."

Such were the means of the primitive church. Turn we now to the means of the church, as it exists at the present moment.

Instead of submitting to the slow labor of copying parchments, we can multiply Bibles and tracts by thousands. The press is exerting a power—and a power, too, which the church can use—sufficient to "turn the world upside down." The invalid, sitting in his solitary chamber, can, by means of it, pour out breathing thoughts and burning words, that shall kindle the remotest verge of Christendom. The tract, which has converted an hundred souls, may be increased and sent abroad by thousands every day, till it finds itself a sphere of action in the most hopeless portion of the world. The Bible, the sword of the Spirit, cheap—almost as the very air, and, as if wafted by the wings of the wind, may go to every dweller under heaven. Time was, when the purchasing of a book was esteemed so important a transaction, that persons of distinction were assembled, formally to record their testimony, as witnesses of the deed. In the year 1229, the Bishop of Winchester could not procure the loan of a Bible with marginal notes from his own cathedral, without giving a solemn bond, as a pledge for its safe return. In the year 1446, the students at Oxford were not permitted to use a book in the library for more than an hour, or two hours at most, "lest others should be hindered from the use of the same." In 1274, the price of a Bible with a commentary, fairly written, was thirty pounds. At that time, the pay of a common laborer was but three half pence per day; so that such a work would have cost him more than fifteen years' labor! Now, the poor man, who can give only a cent a week for the service of the church, is sure that he is spreading the knowledge of God, and sending two Bibles, or four Testaments, or a bundle of tracts, every year, to the destitute. The widow's two cents will buy eight or ten copies of some stirring sheet, like the "Swearer's Prayer" or "Quench not the Spirit;" each one of which *may be* instrumental in the conversion of hundreds more, as each has been instrumental in the conversion of hundreds already.

But with these books and tracts, we must have men to "run to and fro." And how great are our facilities! Distance between nations and continents seems almost annihilated. The oceans, which were anciently such barriers to intercourse, we now view as the connecting

links between man and man. Rivers and inland seas, once like impassable gulfs, have vanished before the magic of our steam boats. Hills and mountains have crumbled down, and vallies have exalted themselves, and a highway is thrown up for the messengers of the Lord of hosts.

Among the most important means in possession of the church is the multitude of her members. Not now the poor band of twelve apostles and five hundred brethren assembled for prayer in an upper chamber, we have two hundred millions of nominal Christians, and probably, at least ten millions of the genuine followers of the Lamb. Our sanctuaries are the crown of every hill-top and the glory of every village. By Christians of various names, the prayer "thy kingdom come," is offered on myriads of altars every day. The poor and the rich, the illiterate and the learned, the peasant and the merchant join in the same hearty desire. The wealthy bring their thousands to the service of the gospel; those of humbler rank give, perhaps, their quota; and others devote *themselves* to the great work. At this moment, there are five hundred missionaries among the heathen, whose four hundred stations are scattered, like light-houses, all along the darkness. More than sixteen hundred native teachers are diffusing among their own countrymen the knowledge of salvation, through the blood of the Lamb. Not far from two hundred thousand persons are receiving, in missionary schools, the rudiments of a Christian education. And besides those who have joined the company of the redeemed in heaven, at least twenty-five thousand are now gathered every month, in heathen lands, around the table of our common Lord.

The infidel can no longer scoff, because we are an illiterate rabble. Some of the brightest luminaries in the learned world also stand foremost in the church. We can now attack the refined objector on his own ground, and foil him with his own weapons. There is no language, which the sons of the church have not mastered; no field of Biblical criticism, which they are not able to enter; no mine so deep, that they cannot find means to draw forth its treasures. The confusion of Babel is no hindrance to us in ransacking the depositories of every tongue, and appropriating the knowledge of every clime.

Religion, too, is respected. Those revivals, which have travelled in their majesty through the length and breadth of our land, have pervaded England too, and Ceylon; Burmah and the islands of the seas. And wherever the pure and peaceful influence of the reign of Christ extends, there religion is honored and respected.

2. *The past exertions of the church.* Previously to the birth of Christ, our accounts of the propagation of religion are extremely meagre. Throughout the early dispensation, we hear occasional facts, showing that the church, feeble as she was, made some successful efforts for the truth. Noah warned the antediluvians. Joshua, with his associates, exhorted the people to choose whom they would serve, and to adopt his own resolve, "As for me and my house, we will serve the Lord." David offered the incense of his prayers, and breathed in holy aspiration, "Oh that the help of Israel were come out of Zion." Jonah was sent by the Almighty as a missionary to the depraved Ninevites, to prepare them for the destruction threatened to their city.

In respect to the exertions of the church, after its organization in the persons of the apostles, we have more complete information. Sixty-seven different places are mentioned in the New Testament, in which churches were established by these primitive missionaries;

and some of these places contained several different churches. St. Paul says (Col. i. 23) that in his time, "the gospel had been preached to every creature under heaven." Justin Martyr, A. D. 106, says, "There is not a nation, either Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." We know from the writings of the early historians, that churches were established, during the first century, in Germany, Spain, France and Britain. No sooner was one victory gained, than the soldiers of the cross proceeded to another. They went on, emphatically, "from conquering to conquer."

It is interesting to read ecclesiastical history for the very purpose of following Christianity from city to city and from kingdom to kingdom. Passing over the ties of consanguinity and blood, and breaking down the impediments of nationality, the disciples of our Lord, flew, like angels, from land to land, to bear the "tidings of great joy to all people." Advancing, at first, rapidly, and afterwards retarded in their march by the introduction of error, they went through Europe, Asia and Africa; and when the last lamp of learning was going out in the night of the middle ages, the Christians were kindling the last flame of their now impure and corrupted doctrine, on the altars of the remotest barbarians.

The gloomy period which followed made it necessary that all the work should be done again. The fruitful field, blighted by so chill a night, became a waste; and the garden of the Lord, a wilderness. The field of the world was again to be tilled; the stones to be thrown out; the seed to be planted; and, with diligent dressing and trimming, an attempt was to be made entirely *de novo* to cause "the wilderness to blossom as the rose." The prince of darkness had recovered his ancient throne. The star of Bethlehem shone but dimly. The "city set upon a hill" no longer exhibited its brilliant stones, "polished after the similitude of a palace." The dominion of that prince was to be put down. The glories of that blessed star were again to be shown to the world, and the mists that had covered it, to be scattered to the four winds of heaven. The "city set on a hill" was to be restored to its majesty and beauty, and to shine forth, like the New Jerusalem.

Recal, then, the exertions of the church to effect such an object. Of the efforts of the Romish church, from the time of the Reformation, we have nothing to say. But there are histories, which soon begin to tell of missionaries, who were not political managers, and of converts, who were not baptized pagans. No sooner did light begin to burst upon the church, than the new world across the waters came into requisition. The over-zeal of some men, who were sincere, and the persecuting spirit of others, who belonged to the church visible only, hurried a detachment of her noblest sons to our own shores. And here began the triumphs of the Redeemer's kingdom. Elliot and Mayhew are names held in sweet remembrance. Brainard too trod in their pleasant paths, and went to inherit their blissful reward, before the missions of our own day began their career. When the "Society in Scotland for the Propagation of Christian Knowledge" had attempted to convert the world, and found the attempt not in vain, other associations followed in its wake. The "English Baptist Missionary Society," the "London Missionary Society," the "Church Missionary Society," and others in Europe, and our own cherished

Boards have entered into a glorious field, and already reaped a glorious harvest. Great Britain can boast her Carey and Marshman, her Morrison and Milne, her Philip and her lovely Martyn. And the American church can tell with gratitude of her Judson and Boardman in Burmah, her Hall and Newell in Bombay, her Fiske and Parsons in Palestine—one of them still in the manhood of his success in the Christian cause, and the rest, bright seraphs before the throne—enjoying the fulfilment of the promise, “They that be wise shall shine as the sun in the firmament; and they that turn many to righteousness, as the stars forever and ever.”

The exertions of the church are still continued. Her ministers at home are promoting the knowledge of the pure gospel, and seeking to build up the waste places of Zion. And abroad, new measures are constantly going into operation, new fields are entered, new strong holds are carried and new victories gained for Immanuel. Witness the new mission, just established in the mountains of Hindostan, by the missionaries of the American Board; and the proposal by our Burman apostles to form for American Baptists a foothold in the Holy Land.

This part of the subject ought not to be dismissed without a notice of what is doing to exert a holy influence on the world by means of the press and itinerating agents. What glory has shone from the throne, to encourage the monthly tract distribution! Though it be an unpopular work, with some, multitudes have had reason to praise the Spirit of all grace, who prompted that mode of doing good. We have spoken above of the influence of the press. Of this, some of our societies are making good use. How lovely does the church appear in her children, when they are seen, devoting their days of recreation to journeys through the length and breadth of the land, diffusing missionary intelligence, scattering missionary papers, and giving missionary addresses to the less informed portions of the community! The “unpublished letters of Gordon Hall,” which have lately been prepared for distribution, are among the means of this character. And nobly, in that memorial, doth he, though dead, yet speak. The “missionary papers” and “monthly papers” of the American Board have already kindled many a soul.

Voluntary associations for the promotion of piety need scarcely be here mentioned. Our societies of every description, if they have even the remotest bearing on the cause of Christ, may be viewed as among the exertions the church has hitherto used for the promotion of religion and virtue. From the Infant and the Sabbath School up to the National Boards, all are among the moral machinery of the church of Christ.

3. *The encouragements of the church.* This head needs to be scarcely more than a bare statement of facts. But encouraging fruits of labor have so closely accompanied exertion, that some things which have been already mentioned, might well be here repeated.

Taking Jerusalem as the central-point, from which the efforts of the church commenced, the conversion of all that we now call Christendom is among the encouragements of the church to proceed in her duty. Our own ancestors, the Britons, are among the fruits of missionary labor. So debased were they originally, that a Roman once wrote to his friend “not to purchase any of those stupid Britons for slaves.” But by the efforts of the church, we have become members of the family of Christ. And though the proud Roman thought our ancestors unfit for slaves, God has made them and us, kings and priests forever.

Among other encouragements of the church, we may notice the condition of grovelling, though beautiful Asia. Here are more than one hundred and fifty missionary stations and one hundred and ninety missionaries; more than one thousand native assistants, and about twenty printing establishments. There are also four mission colleges and one hundred thousand pupils in missionary schools. All India, especially, is in a ferment. "The Church Missionary Society reports four hundred and eighty native church members in good standing, as connected with their stations in the northern provinces. The Baptist missionaries in India received one thousand four hundred and ninety-seven natives into their churches, during the first twenty years of their mission. The American mission church in Ceylon, contains one hundred natives.

"On the eastern side of southern India, where the apostolic Swartz labored fifty years as a missionary, more than six thousand natives were, under his ministrations, induced to forsake idolatry; and it is stated in the correspondence of bishop Heber, that this number has since been increased; and that the Brahmins find difficulty in procuring votaries enough to speed the wheels of their idolatrous cars through the deep lanes of that fertile country.

"Farther south is a still more interesting scene. About a thousand families, in the district of southern India called Palamcotta, have within a few years renounced idolatry, and now assemble every Sabbath day, in more than a hundred villages, to learn the way of salvation through the gospel. At one village, a missionary was conducted to a former temple of idolatry converted into a Christian sanctuary, and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God." Our own loved mission in Burmah must not be passed in silence. After having survived affliction and trial, it now stands, and will forever stand, a monument to the glory of God. The spirit of inquiry and the spirit of missions is diffused through the whole country. The gospel is the theme of general conversation and the topic of universal interest. The exertions of the church there have been largely compensated. Every effort, however feeble, has made a deep and abiding impression on the whole character of the people.

"We are able to say, definitely and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one* islands of the South Pacific. Their inhabitants are no more alarmed by the noise of war, nor by the shrieks of victims immolated on the altars of demons; and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Many hundreds have been introduced into the Christian church upon a credible profession of piety. When one island had received the gospel, its inhabitants exerted themselves to send it to another. A missionary society of one group, and that not the largest, contributed in a single year, of the products of the country, to the value of more than a thousand dollars. Thirty pious natives have gone as missionary teachers to islands and a people, which to them were strange and foreign; and thirteen missionary stations are occupied by native missionaries alone."

The success of the gospel in the West India Islands has been almost unexampled. Before the late insurrection, there were nume-

rous churches of believers, rivalling in magnitude any organized body of Christians in more civilized lands. The Moravians have twenty-four thousand negroes in those islands, under their care, and the Wesleyan Methodists, more than twenty-two thousand. The Baptist mission at Kingston in Jamaica has upwards of two thousand communicants.

Among the Indians of our own country—those wasting relics of a once powerful nation—the gospel has had free course. When their troubles, the last winter, were most pressing, the Spirit of God was wonderfully shed forth upon them, and hundreds became the followers of the Lamb. Upwards of a thousand, in the various tribes, have joined the company of the redeemed on earth; and multitudes, from the days of Elliot till our own times, have been going up to swell the company of the redeemed in heaven. And tidings have just come to us, that the whole Osage nation is the scene of a glorious, and we hope permanent, revival.

The miserable Hottentots of Southern Africa have left their brutishness, and enrolled themselves among the soldiers of the King of kings. There, if any where, has the gospel wrought a godlike change: and there, if any where, is it demonstrated that Christianity is indeed a divine religion—worthy of its divine author.

The *success* alone of Christianity is not enough, however, to prove the divinity of its origin. For Mohammedanism, too, has converts innumerable. But when considered in connection with its transforming effects, wherever it has been embraced, we may safely say, it is demonstrated, that religion is the daughter of the skies; and, as such, even philosophy tells us, its past success is but the pledge of its success to come.

But besides this argument for the encouragement of the church, we have the immutable promises of Jehovah. Facts, such as we have narrated, are the testimonies which God gives us, that his promises are sure. How delightful, then, to go to his own word, and find the assurance of “greater things than these!”

It is not necessary here that we should call up the whole book of blessed prophecy. We will not retouch the masterly pictures of Isaiah and the exile of Patmos. We will not deface with our feeble coloring the beautiful drawing of inspiration. We will not set in our wretched compositions the brilliant gems, that dazzle us on every page of the book of God. Rather will we go ourselves—and invite our readers to go to that mine, and draw forth its treasures—to seek that fountain-head and drink deeply of its precious waters. Go, and let your spirits be kindled with the flame that glows—and enraptured with the splendors that burn there. Go, and in the magnificent scenery of those chapters, forget this lower creation. Go, and admire the promises of him who made “all things for his own glory.” And, when you return from the vision, let your whole life reflect the scenes you have witnessed. As the face of Moses shone, when he came down from the mount, so let it be distinctly seen, that you, too, have conversed with God. Let those “exceeding great and precious promises,” and the sublime fulfilment of them, which is already commenced, fill all your soul; absorb all your thoughts; glow in all your desires; and warm your devotions, day by day, as you lift up the inexpressibly glorious petition, “Thy kingdom come.”

4. *The duty of the church.* That there is something for the church yet to do is abundantly evident. Of the eight hundred millions on our globe, three quarters are still offering up sacrifices to gods, which

their own hands have made. Multitudes are anxiously looking to Christian lands, and imploring the followers of Christ for that gospel, which they know only by vague report. We have lately been told of a company of islanders, who had long waited thus, and waited in vain, for help. They had abandoned their religion and their gods. And because Christendom was so tardy, they captured a profane sailor, who passed their shores, and made him their school-master, and their priest, to offer up their devotions to God. In this occupation, he was led to reflection. By the blessed agency of the Spirit, he was converted and made an humble Christian. Thus Jehovah had designs of mercy. But shame on the church, that the poor islanders were driven to such a resort, owing to her negligence!

If but one missionary were allowed to every twenty thousand persons, thirty thousand would be necessary. Where we have one, then, in the field, we ought to have sixty. But how can the darkness be dissipated, while the world is thus destitute? How can even twenty thousand of the heathen be induced to crowd about one solitary teacher, and hear from him the word of life? It is preposterous to think of converting the world, while we retain our men so carefully at home. The members of the church are the property of the church. And every individual, who joins that blood-bought band, ought to join it with a spirit, which should prompt him to hold himself in readiness, like the students of the *Propaganda*, to go wherever the service of the church seems to require his presence. Fathers and mothers, consecrating their children to God, should be ready to send them to the darkest corners of the earth. Let but the gentlest motions of the Spirit be felt—the mildest breathings of his influence be perceived—and the joyful sacrifice should be made. “For this child I prayed; and the Lord hath given me my petition, which I asked of him: therefore also have I lent him to the Lord: as long as he liveth he shall be lent to the Lord.” (1 Sam. i. 27, 28.)

We are not of the number of those who would exhort Christians to lay aside the decencies and comforts, or even the luxuries of life. We do not ask for the avails of the ornaments, which they wear, in conformity to the customs of society. We ask only for the superfluous sums, which would better be given to this holy use—the promotion of the kingdom of Christ—than laid up for the future. We know the church has money enough, and she has men enough, if they were not held back and concealed. Numbers are only waiting to be asked, in order to give all that the exigencies of the times demand.

The church, then, must use her influence to bring into action the most energetic and efficient men among her ranks. Away with that narrow notion, that a man, who is not fit for any other employment, will do for an agent of our benevolent societies! Away with the sentiment that he who *cannot* preach, *can* be a fit instrument to kindle the bosoms of ten thousand communities with an undying flame! Here, if any where, do we need those ministering spirits—those flames of fire—the very angels of God. Here, if any where, we must have burning words and burning eloquence—the glowings of a seraph’s eye and the music of a seraph’s tongue. What! a world dying in wickedness, and a man without a tongue, to plead their cause! Ten million church-members, bought with the blood of Christ, asleep—and one, who cannot thunder and lighten in the pulpit, set to awaken them? Shame on the man, who could advance such a notion! Or rather, shame on the church, that will submit to be so deceived!

No! this must not be! If the church has a warrior among her hosts, whose bosom always glows with love to souls, and who chains all audiences to his lips—he is the man for the watch-tower. If there is one, who equals Paul in decision, Peter in devotedness, John in tenderness, an angel in zeal, and the Son of God in deep-wrought, heavenly energy, he is the man! Call him out from his narrow parish. Let him be a leader in the armies of the Lord of hosts. He will gird himself manfully to the contest. He will arm thousands in his train, and his example will inspire the feeblest with courage. O shade of the loved Evarts! and thou lamented Cornelius! why have not your mantles fallen on the men of our churches?

Besides using her influence to bring the richest talents she possesses to the missionary altar, the church must do more to diffuse missionary intelligence. The missionary papers, which the presses are constantly throwing off, should be scattered, thick as the leaves of autumn, throughout Christendom. Every student, in every divinity-school, should be sent out during his vacations, as an agent to spread a missionary ardor and to rouse a missionary flame, which shall burn to every corner of the earth. The most stirring facts, whether encouraging or dejecting, should be painted before the people, in the most affecting colors; and if the church has a heart to feel or a tongue to speak, she should exhibit that feeling and speak with that tongue, so that the whole world may be compelled to sympathize.

With all this outward exertion, the church, in her individual members, has yet to cultivate a deep-toned, ardent piety; an unquenchable love of souls, and an inexpressible longing for the glory of God. Animated with the pure flame, which burns on the altar of heaven, the church must bring her united holocaust day by day, and pour out one united prayer, "Thy kingdom come." Every bosom must learn to glow like the seraph's, and every tongue, to join in the rapturous hosanna that shall soon commence, "Hallelujah, for the Lord God Omnipotent reigneth."

Faith in God must be brought up to its proper standard. The promises of Jehovah, however incredible because of their glory, must be believed. The Saviour must be honored, and not "wounded in the house of his friends." Silent, joyful expectation must be fixed on God. The gorgeous scenes described in prophetic vision, must be regarded as the sure promises of him, who hath said, "Though heaven and earth should pass away, my word shall not pass away."

Thus pursuing her onward course, leaning on the arm, and trusting only in the strength of Jehovah, the church must consent regularly to increase, as well as to continue her efforts, till all hearts become holy—and all nations, the people, whose God is the Lord. She must continue her efforts, till not an altar smokes with the heathen sacrifice, nor a river reflects the spires of a heathen temple. She must continue them, till there is no voice of war among the people, nor of sorrow among the broken-hearted victims of oppression; till the sun, in his daily revolution, sees the whole earth, one joyful family offering their morning and evening thanksgivings to their adorable Saviour—and hears one psalm of praise, going up from millions of happy tongues, and responded by millions of holy hearts. Then shall "the tabernacle of God dwell with men." Then will the church have done her duty. Then will the world be redeemed. We shall behold the "new heavens and the new earth, wherein dwelleth righteousness;" and God will be all in all. S. F. S.

## HOME MISSIONARY REGISTER.

EXTRACTS FROM MR. PECK'S JOURNAL.

April 7, 1832.—Visited St. Louis, attended church meeting in the afternoon among the whites; and in the evening met with the African Baptist church and examined a number of candidates. The revival is still happily progressing.

April 8. Lord's day. This morning I baptized a young man and preached for the white Baptist church, heard the experience of a lady, and received some members by letter. Afternoon, met the African church at their house of worship, from which not less than 1500 colored persons marched in procession, singing, to the pond west of the city, where I assisted the Pastor, Mr. Meacham, in baptizing twenty-five colored persons, in eleven minutes—only one officiating at a time. I baptized sixteen, and Mr. M. the rest. The bank of the pond for a long extent was covered with a dense crowd of spectators—many of the first families in the city being out with their carriages. It was estimated that not less than 3000 persons were present.

April 25. I have this day addressed between 2000 and 3000 people standing near the gallows in Green county—my whole discourse being directed against the practice of drinking ardent spirits; this being prominently the vice of the unhappy culprit, who was about to be launched into eternity! This he confessed was the cause of all his wretchedness. My practice in such addresses is to attack the popular habit of *drinking* ardent spirits, wines, &c., as laying the foundation for intemperate habits. In the evening, I again addressed the people on the same subject, in the Court House.

May 31. I am now 180 miles north of Rock Spring, in one of our frontier counties, and near the borders of Indian warfare. The public papers have informed you, ere this, that the northern portion of our state has become the "field of blood"—that some of our citizens have been slain in battle, and a number of families most barbarously murdered. *This is no Georgia business.* The Indians who have done this mischief are a branch of the Sac nation, consisting of about 800 warriors, well armed and perfectly disciplined, and headed by an Indian of uncommon talents. They are not recognized by the regular chiefs of that nation as a legal band. Black Hawk, the leader, is not recognized as a lawful chief; but he has gained to his standard the young, ardent, and disaffected of the warriors, provided them with horses and arms, and for three or four years past has set up his claim to the country on Rock river, which was sold, some years since, to the U. S. government by the regular authorities of his nation. He alleges that *he* never sold it. The people here generally are in great confusion; and but little can be done in missionary labor, except to console the people and allay their fears.

On Saturday, 19th inst. I reached Crane Creek church near Rushville, Schuyler county. Elder John Logan, our missionary, lives in this vicinity. I preached night and day to this people while the meeting continued, and on Sunday, baptized four persons, two of whom were the children of our missionary—one a little over nine, and the other eleven years of age—the fruits of Sunday school labors. Within less than a year, thirteen converts from the Sunday school have joined this church.

Monday 21st. The Court being in session, which usually calls many people together, by request I delivered an address on Temperance; the court adjourning, and the judge and lawyers giving their attendance.

## FOREIGN MISSIONARY REGISTER.

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SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

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### MR. JUDSON'S JOURNAL.

*Maulmein Aug. 14th, 1831.*

Since I left this, a year ago last April, nine persons have been received into the native church by baptism (beside 14 Karens,) most of them, relatives of persons previously baptized; but Moug Ouk-moo, a Taleing and Moug Shway-moug, a Burman, are not of that description, and are both very promising characters. To-day, were added Mah Ike and Mah Kau-mee, widows, in the neighborhood,—the latter, mother of Sarah Wayland, formerly a most abusive, wicked woman, but now entirely changed;—the former, outrageously opposed by a large circle of connections, and, on that account, enabled to give bright evidence of sincerity.

*Aug. 24th.* We have just opened a school for teaching adults to read. Five scholars are engaged, two of them members of the church.

*Wadesville, Sept. 11th.*

At this place, destitute of a name, where bro. Wade baptized the first Karens, I arrived on the 5th—four days journey from Maulmein, up the Dah-gyaing river. Moug Doot has been stationed here three months, and endeavored to do a little among the natives, though in the Taleing language only, which some of them understand. I have seen most of the converts. They appear pretty well. Tau-nah is my

interpreter, the first baptized, an intelligent christian, and competent to the work. Eight more have, this day, been added to the church.

*Sept. 12th.* I removed a few miles to accommodate some who could not visit me at the other place, and have here baptized five more. There are many inquirers and some decided opposition.

*Sept. 17th.* Having left the Dah-gyaing, I ascended another branch, called the Laing-bwai, hearing that there were several disposed to embrace the Christian religion, through the preaching of Ko Myat-kyan and Moug Zuthée, who have visited those parts; but soon after my arrival, I was taken with the jungle fever, and rendered unable to do much. Nine, however, from two different villages have been examined and baptized. To-day, finding myself hourly getting worse, I was obliged most reluctantly to leave the field.

*Sept. 27th.* Am just recovering from the fever, and able to record my gratitude to God for his sparing mercy, and to bro. and sister Bennett and my attending physician Dr. Richardson, for their kind attention and care, by means of which another span is added to my forfeited life. Renewedly would I devote it, whether longer or shorter, to the service of my God and Saviour;

“ If so poor a worm as I  
May to thy great glory live.”

*Sept. 28th.* Three of the Karens whom I had selected from all the baptized, namely, Tau-nah, Pan-lah and Chet-thir, have arrived, with their wives and children, and one girl from another family, 15 souls in all. It is our intention to place the men in the adult school, and qualify them to read and interpret the scriptures to their countrymen. In the meantime, their families will be acquiring a little civilization and Christian knowledge, which will render them useful, when they return to their native wilds. The plan will involve some expense, as they must, of course, be supported, while at school. Each family will require six or seven rupees per month. But I know of no way, in which a little money can be laid out to greater advantage, for the promotion of the cause of truth among this people.

*Oct. 2d.* A Karen lad, lately baptized, applied for admission into the school. He appears to be affectionate and sincere, but uncommonly stupid. We are willing to give him a trial.

*Oct. 8th.* The ship in which bro. and sister Wade took passage for Bengal, on their way to America, having left this place three months, without being heard of, was generally supposed to be lost; and we were beginning to feel exceedingly distressed, when we were astonished by the news, that they were on board a steam-vessel at Amherst; and yesterday morning, we had the happiness of seeing them walk into the house. It appears, that they had a most severe time in the bay of Bengal, and at length reached Kyouk-phyoo on the Arracan coast, in a sinking condition. They remained there two months, during which time and the preceding voyage, Mrs. Wade's health was so essentially amended, that they relinquished the design of prosecuting their

voyage homewards, and took passage in a steam-vessel, which touched at Kyouk-phyoo, on her way from Bengal to the southern ports. At first, they thought of proceeding to Tavoy; but having ascertained that the vessel would touch at Mergui only, we all concluded, that it was advisable for them to visit that place, in hope that a residence there of a few months will completely restore sister Wade's health, and through the divine blessing, issue in the establishment of a church in that region. With a view to the latter object, we are writing to Tavoy, requesting that Ko Ing, who was originally destined to Mergui, his native place, may immediately proceed thither. Bro. and sister Wade leave early to-morrow morning, in order to rejoin the vessel at Amherst.

*Oct. 23d.* We baptized Moungh Zah, a pure Burman, from that favored district below Ava, which is blest with a genuine impression in stone of the foot of Gaudama! He has been considering the Christian religion about two years, being married to a Taleing woman in this neighborhood, who is a Christian. The opposition in this place was never more steady and strong. The priests have all taken a most decided stand; and the people seem to have resolved to stand or fall with their priests. When any person is known to be considering the new religion, all his relations and acquaintance—rise *en masse*; so that to get a new convert is like pulling out the eye-tooth of a live tiger.

*Nov. 6th.* The school mentioned above does well. It contains about twenty persons, men, women and children. Most of them are professors of religion, and six are Karens; the rest, inhabitants of Maulmein. Some of them are boarded in whole, some in part, and some board themselves.

To-day, the hundredth member was added to the European church, under the care of bro. Kincaid,—all baptized by him, except the first fifteen.

In the printing office, bro. Bennett has just completed a new edition of the Septenary or Seven Manuals, and of the Epistles of John, and of Paul to the Ephesians;—also first edition of Mr. Boardman's Ship of Grace, and bro. Wade's Awakener, a work which he wrote during his late sojourn at Kyouk-phyoo, and which bids fair to be deserving of its title. We intended to have printed an edition of 10,000; but having concluded, that bro. Bennett must go to Bengal to rectify the Burman types, we must content ourselves with 3000, as the ship on which he takes passage is about leaving. I close this article to be forwarded by him.

*Maulmein, Dec. 29th, 1831.*

One native only has been baptized since my last,—Moung Hlau, the husband of Mah Kyan, mentioned Jan. 28th and May 29th, 1829. Though his violent opposition had long ceased, he did not, till lately, become fully convinced of the truth of the christian religion, so as to receive it into his heart. He is a very ignorant man, not even knowing how to read; but he is now in the school of Christ, and must grow in knowledge and grace.

On looking over the results of the past year, I find that 76 persons have been baptized at Tavoy, 136 at Maulmein, and 5 at Rangoon;—217 in all;—of whom 89 are foreigners, 19 Taleings or Burmese, and 109 Karens: one has been excluded from the native and one from the European church in Maulmein.

The following table exhibits the number baptized in Burmah from the beginning—

N. B. The mission commenced July 13th 1813.

Year.	Place.	Native.	For.	Total.
1819	Rangoon,	3		3
1820		7		7
1821		3		3
1822		5		5
1823		None.		—
1824	}	War.		—
1825				
1826	Enmah,	3		3
1827	Amherst,	1		1
1828	Maul. & Tav.	29	4	33
1829	} Rang. Maul. & Tavoy.	39	12	51
1830		42	8	50
1831		128	89	217

Total, 373; of whom 260 are natives and 113 foreigners. Of the whole number, 11 have been excluded and 11 have died in the faith.

The adult school, which has prospered well, will be suspended at the close of the year, most of the scholars having learned to read and committed to memory several important portions of the tracts and Scripture. In view of my leaving Maulmein, on a second tour among the Karens, the two deacons, Ko Dwah and Ko Shway-bay have been appointed to conduct the daily evening worship, and the public worship on Lord's days. The former acts also as teacher to Mrs. Bennett, and the latter is employed in copying translations. Ko Manboke, the other deacon and his wife, go to the aid of bro. and sister Wade, at Mergui, where Pastor Ing also is stationed. Moung Sanloon and Moung Shway-moung are appointed to itinerate in the direction of Yay; and Moung Poo, from the school and Moung Zah, to itinerate between this and Amherst, chiefly in the vicinity of Pahouk. Ko Shan and family, go to reside at Taranah, a populous Taleing village, on the Gyeing, a few miles above Maulmein, where he has a son settled. Moung En expects soon to revisit Rangoon; Moung Dway has gone to Bengal with bro. Bennett. The three Karen

families, who have been in the adult school and Moug Doot, who is now here on a visit from his station at Wadesville, I shall take with me, together with Ko Myat-kyan, who speaks the Karen well, Moug Zuthee, Moug Taumagnay, Moug Tsan-loon, the schoolmaster, and Moug Ouk-moo, just from school, "all good men and true." Bro. Kincaid lives in town, and is chiefly occupied with the Europeans;—so that sister Bennett only remains in charge of the homestead, and the female disciples, who mostly stay behind, while their husbands are out on service. Scanty are our resources, and we are obliged to put every thing in requisition. May the Lord soon send us more help from our native land; or if that be not his will, may he cause his strength to be made perfect in our weakness.

A. JUDSON.

REV. DR. BOLLES, *Cor. Sec.*

LETTER FROM MRS. BOARDMAN.

*Tavoy, Dec. 31st 1831.*

My very dear Mrs. B.

A review of the year just closing upon us awakens exquisite emotions; and I look back with streaming eyes and aching heart to the "days of other years," when the loved companion of my bosom was with me. Now alas! I am *alone* in this dark wilderness world—an exile in a strange land. Yes, my beloved friend, this world is indeed dark and dreary to me; but I rejoice that it is the path-way to those bright and glorious regions where my precious husband and darling children have safely arrived, and where I hope ere long myself to be.

Since the date of my last, 20 more have been added to the church, making 76 who have been baptized the present year, and 115 since our removal to Tavoy in 1828. Three have been excluded and two have died; leaving the pre-

sent number 110. They are mostly Karens, living two or three days' journey distant, who, by their frequent visits to us, over almost impassable mountains and through deserts, the haunt of the tiger, evince a love for the gospel seldom surpassed. What would the Christians in New England think of travelling 40 or 50 miles on foot to hear a sermon and beg a Christian book? A good Christian woman who has been living with us several months, told me that when she came, the water was so deep that she was obliged to wait till the men in the company could cut down trees and lay across the streams for her to get over on; and sometimes she forded the streams herself, when the water reached her chin. She said she was more afraid of the alligators, than any thing else. The reason of their coming at so bad a time was, we had appointed a church fast, and sent to the Karen Christians living near, to unite with us; but a rumor of it spread beyond the mountains, and they were so afraid that they should not observe it *at the right time* and *in the right way*, that a large company of the best disciples came immediately to inquire about it. As far as we can learn, they manifest the same tenderness of conscience and fear of doing wrong on every subject; and I can say with truth, that the more we become acquainted with them, the more reason we find to love them as Christians, and to believe that the work is of God. Some of them have lived on our premises month after month, and their conduct has been most exemplary; and we have not heard of an instance of immorality among any of the church members during the past year. Cases have sometimes occurred which demanded reproof; but in every instance the spirit subsequently manifested, has been such as to endear the individuals more than ever to our hearts.

Not long since, a complaint was brought of improper conduct in two of our dear school boys, both members of the church. It was not an act of downright immorality; but very improper and deserving of censure and sharp reproof, which it met. They appeared penitent, though not so much so as I could have wished; but the next morning, when the scholars came to my room for worship, the countenances of the two offenders evinced deep emotion, and one of them could not look at me without weeping. Soon as worship was over, with tears and sobs, they expressed their abhorrence of the conduct of which they had been guilty; and as the offence was committed before their schoolmates, they said they could not be happy in their minds till they had begged all the boys not to follow their example. I mingled my tears with theirs.

Of the persons baptized this year, all are Karens but two—one, Ko Ing's wife, now at Mergui, and the other a poor old woman, who was kept waiting a long time, and is still very dark and ignorant; but we hope has a little faith in Christ. Her first idea of an eternal God, was received from a poor maniac, who goes about the streets warning the infatuated Tavoyans against the worship of idols. Among the Karens, the attention to religion has greatly increased of late, and some of the converts are very interesting cases. Two young men, who were educated at Burman monasteries, have come out decidedly in favor of Christianity; and one of them has been baptized with his wife, whom he has taught to read. There are several applicants for baptism, and a long list of hopeful inquirers. O my friend, this has truly been to me a year of weeping; but you will readily believe that a few of my tears, at least, have been tears of joy. God has been very, very merciful to me. It

seems as if my affliction, under any other circumstances, would have been insupportable.

January 19th, 1832. Hearing that a vessel leaves to-morrow, I hasten to finish my letter. You will wish to know something about our schools, and I will try to gratify you.

On our removal to Maulmein in 1830, our day schools in Tavoy were entirely broken up; and it was not till last April, that I found myself sufficiently at leisure to attempt anything in that way again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established and our number of day scholars is now about 80; which, with the boarding-schools, two village-schools and about 50 persons who learn during the rainy season, in the Karen jungle, make upwards of 170 under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made.

The children of the day schools in town, and some of the teachers, attend worship on Lord's days; and we think we may venture to require them all to do so, as soon as the chapel is finished. About 40 can repeat Mrs. Judson's catechism, and some have added to that the account of the "creation," the "prodigal son," the "rich man and Lazarus," and part of the "sermon on the mount." The little girls, about 40 in number, have many of them made good progress in needle work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but

the dear little creatures bear it all very patiently. They spend two hours with me every afternoon, and Mrs. Mason and I occasionally visit them at their school-houses, in order to prevent their teachers from deceiving us. On Lord's day, all the children both male and female, are examined in the Scripture lessons that they have studied during the week; which exercise, with the catechism and prayers, makes our Sunday school.

We have met with much opposition in the introduction of Christian books, and do not think it best to require their teachers to instruct them in the catechism; so they are taught it only when they come to us, which is every day to the girls, and on Lord's days, to the boys; so that they cannot help learning, it if they stay long in our schools. The opposition to the study of the "sacred Scriptures without note or comment" is fast dying away. You perceive that I refer to day schools. The boarding scholars, of course, make no objection to any book we put into their hands. One little boy, about 11 years old, has committed to memory 800 verses of Scripture, besides a short compendium of Astronomy, Geography and Chronology.

During the last 8 months, we have had, on an average, 12 scholars in the boarding-schools, mostly Karens, who are too poor to spare their children from work only a part of the time. This has kept the school in a very fluctuating state. We have made no effort to increase the number of scholars in the boarding school; for Mr. Mason, you are aware, has no missionary associate, and he feels that the time he can spare from study must be devoted *primarily* to the great object for which he came—the *preaching of the Gospel*; and Mrs. Mason and I do not feel that we can, in addition to the care of our own little ones, take upon us the management of a

large school of boys. And while we can find employment for all, and more than all our time, in teaching females and superintending day schools, we are assured you will not wish us to assume labors that so obviously belong to the brethren. When our female scholars multiplied so fast, it became a question whether we should not relinquish the boys' boarding school; but on farther consideration, we thought we would try to keep it alive till the brother whom we have so long been expecting from America to take charge of schools, shall arrive. But it sometimes hangs heavily upon our hands, especially if either of us is ill; and if our boys were not the best boys in the world, we could not possibly manage them, with all our other cares. Brother and sister Mason think we had better defer naming the boys till the schoolmaster arrives. Still, if after this account of the state of the school, my beloved and revered pastor thinks we had better name the boys, we will most cheerfully do so. We have two little boys, both members of the church, whom I should be proud to see bearing the name of some of my dearest friends; but they are not recipients of charity from home. One is son of the native governor; and the other, the only and almost idolized son of a respectable and rather wealthy Chinese.

But the school that gives us most pleasure, and on which Mrs. Mason and I should like to spend all our time, if other duties did not require it, is one consisting of eleven females, taught on the mission premises, directly in sight of the window where I sit. Our youngest scholar is eleven years old; so that the time spent upon them, turns to better account than if spent upon little children. One is the good Karen woman from the jungle, mentioned in the former part of my letter; one is Men-na, a young

Tavoy woman who has lived with me more than two years. Another is Mah-shway-oo, wife of Moungh-Shway-moungh, the young Chinese, who was educated in our school, and now accompanies Mr. Mason in his itinerating excursions: another is Mah-ay, the wife of the Karen preacher, who has been in our family more or less for four years. Na-the-na, Pan-temu and Na-ma-pan are Karen females all under twenty years of age. Na-the-na, poor girl, is very hard of hearing, which is a great disadvantage to her; though perhaps it is well that she is so, as it prevents her hearing the adulation and flattery that is poured upon her whenever she steps out of our gate. The Tavoyans have given her a name, which signifies "sister beautiful." Pan-te-mu, the widow of Thah-oung the young schoolmaster who died last August, is one of the loveliest of our "desert blossoms;" as is also Na-ma-pan, who was married a few weeks ago to Sha-too, one of the boarding scholars, now absent with Mrs. Mason. The remaining five are Karen girls from eleven to fourteen years of age, who were brought by their parents without any effort on our part. Five of the scholars of this school are members of the church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer. They attend worship in Burman every morning and evening, and the female prayer-meeting Wednesday fore-noon. Seven of them are supported in the same manner with the boys in the boarding school; and the remaining four, though they provide for themselves, yet *voluntarily* take the place of children, not even visiting their relatives without speaking to us. We should not require this of persons who have families; but the affection and confidence they thus manifest, endears them much to our hearts.

As to village schools, I have no doubt they could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with 12 scholars. Upwards of 10 children in another village are waiting, ready to enter as soon as the school-house is finished. The teachers are to bring their scholars to town once a month for examination; and we shall now and then look in upon them, when they least expect it. But, my dear friend, we cannot enlarge our operations in this department, till we have more help from home. And as it is, if either of us should be ill any length of time, or circumstances should require one of us to be absent, a great part of what we are now doing must inevitably fall through. Our schools are yet in their infancy, and require the most constant and unwearied care.

Several, we would hope many of our day scholars in the Karen jungle, have during the past year, been brought to a knowledge of the truth, and are waiting and longing to follow the footsteps of Jesus in the precious ordinance of baptism. We trust that not a few of the young men will become preachers to their countrymen, as some of the boarding scholars have. Oh! pray much for us and those committed to our care.

As I shall forward a copy of my accounts with the Board to the Treasurer, I will merely mention that we have drawn upon the school fund from home, for the boarding school and to defray the expenses of building school-houses. The allowance from government has hitherto met the expenses of the day schools, as we had four months allowance on hand, when we commenced. The government

appropriation, 600 Madras, which is about 550 sicca rupees annually, will rather more than support three day schools. We have now 7 schools in operation, besides the two on our premises, and those in the Karen jungle. The expense of the boarding schools has been somewhat less for the last 2 years, owing in part to the kindness of our dear friends in America. Our cloth and other supplies from home are now nearly exhausted. We have thimbles, thread, and tape on hand; but are in want of good needles and scissors. I believe needles keep best in a ground glass stopper bottle. I think I mentioned, in a former letter, what would be useful in the schools. I would now say that little coarse jackets or vests already made, either white or colored, would be serviceable to the little boys, and would save us some time and trouble in cutting and making their clothes; and as we have girls, dark American chintz would be very acceptable.

Since the opening of the year, two more Karens have been baptized, and we have many inquirers. The account of the glorious revivals in our dear native land have greatly cheered our hearts; and oh! in what language shall I describe the joy I felt on hearing of the conversion of my beloved brother and sister!—How much more delightful it would be to enjoy the millenium here than in America!—With most affectionate and respectful remembrance, I remain, my dear Mrs. B. yours, with much love,

S. W. BOARDMAN.

P. S. When I said that the government allowance would rather more than support 3 schools, I meant schools containing 20 scholars each. Our teachers are paid according to the number of pupils. Of the schools now in operation, only one contains 20 scholars.

### Church in the army at Maulmein.

Late accounts inform us that the present detachment of his majesty's forces are about to leave Maulmein. Our readers will remember that, since the war, an interesting church has been gathered in the army, numbering upwards of an hundred members. A letter has been received by the Cor. Sec., signed in behalf of this church, expressing the most ardent gratitude for the successful labors bestowed on them by the missionaries of the Board, and the best wishes for their future prosperity. As they go from the guardianship of our friends, let us follow them with the prayer, that they may contend prosperously against their spiritual foes, and, at last, meet in triumph the Captain of salvation.

### Mission to France.

At the last Triennial Convention, Rev. Mr. Malcom presented the claims of France on the Christian community, and urged the expediency of commencing a mission there. In compliance with the general sentiment of the Board, Rev. Prof. Peck, formerly of Amherst College, and Mr. Rostan, a native of that country, are immediately to engage in an agency for the Board for two years, to investigate *on the ground*, the possibility and propriety of attempting to diffuse among that oppressed people the blessings of an enlightened Christianity.

### REVIVALS.

From the papers of the last month, we have collected the following brief summary of revivals.

At Dorchester, N. H., a work of grace has been progressing for a few weeks. For nearly four years, the church had no communion season. But they have just had an addition of seven to their number,

and are beginning to return to their first love.

A revival is now in progress in Barnstead, N. H., so interesting in its character as to deserve a more particular notice. It is communicated in a letter from Rev. David Garland.

"I would drop a word of encouragement to my brethren, to "pray and not to faint." For a few years past, I have felt it my duty occasionally to leave my family, and travel into other towns, to persuade my fellow mortals to be reconciled to God. Last fall, I felt it my duty to labor in Hawke, where I saw a revival of the work of God; and when I saw parents and children rejoicing together in the love of God, my soul was often drawn out in prayer for the conversion of my own children; but I felt fearful that I should not see my prayers answered. While distressed with these fearful apprehensions, I took up the "Morning Star," in which I found the account of the praying father in Boston who had an unconverted son in Vermont, for whose salvation he felt very anxious, and called in a number of his brethren to join with him in prayer for him; and when I learnt that the attention of that son was arrested on the very evening, at the very time that they were praying for him, I took encouragement to be more fervent and persevering in prayer for my own children. A few days after this, I returned home, and was informed by my companion, that a few evenings previous, when she returned home from a neighbor's house, she found five of our children and some of the neighbors' children on their knees, crying to God to have mercy on their souls. Soon after this, we trust, God converted their souls, and the reformation spread around the neighborhood; and many are still inquiring the way to Zion."

In Lowndes County, Mississippi, there has been a protracted

meeting of eight days, during which 59 have given evidence of conversion. The subjects of the revival have been of all ages, from 60, down to 12 or 13; and from all ranks in society.

In Carrollton, Ill., one of the most powerful and rapid revivals of religion ever known in Illinois, recently commenced. At a protracted meeting of eleven days' continuance, about 50 persons professed to be converted; and many more were alarmed in view of their condition. The revival commenced in the Presbyterian church, and has since extended so that, it is said, the whole face of society is materially changed.

There is said to be a work of grace of surpassing interest in the Osage nation; the account is received from the missionaries of the Am. Board. A letter says, "walking out at morning or evening, you might hear the voice of prayer, in almost every direction." Among the Cherokees at the Valley Towns Station, a revival is also noticed. On the 3rd of last month, 36 full Indians were admitted to the church, under the charge of Rev. Evan Jones, making the whole number 149.

#### *Boston Baptist Association.*

This body held its 21st anniversary at Newton, on Wednesday and Thursday, Sept. 19 and 20th. Introductory discourse by Rev. H. Malcom. The letters from the churches were of an encouraging nature, giving accounts of large additions. The meetings were crowded to overflowing, and an increasing interest manifested till the close.

On Thursday P. M., before the association separated, Messrs. Archar B. Smith, of S. C., and Mr. Henry Carr, of Ohio, were ordained as missionaries to the Mississippi Valley.

## ORDINATIONS, &amp;c.

At Holden, Mass., June 13th, Mr. Appleton Belknap, over the Baptist church and society in that place. Introductory prayer and sermon by Rev. Charles Train, of Framingham; Ordaining prayer by Rev. Otis Convers of Grafton; Charge by Rev. F. A. Willard of Worcester; Right hand of Fellowship by Rev. Mr. Binney of West Boylston; Address to the church and society by Rev. John Walker of Sutton, and former pastor of the church in Holden. Concluding prayer by br. Luther Goddard of Worcester.

The religious services were held in the Congregational meeting-house, kindly offered for the occasion, and were continued during Thursday and Friday of the same week. The meetings were well attended, and a number appeared deeply impressed. Mr. Belknap's call to the pastoral office was unanimous on the part both of church and society; and he has entered upon his labors with a prospect of usefulness.

On Wednesday, Sept. 5th, Mr. Washington Munger was ordained to the pastoral charge of the Baptist church in Holland, Mass. Sermon by Rev. M. Parker.

Rev. J. Holroyd, late pastor of the Baptist church in Cheraw, S. C., was installed pastor of the first Baptist church in Danvers, Mass. on the 8th ult. Sermon by Rev. Mr. Jackson of Charlestown.

Rev. Mr. Phelps was installed pastor of the Pine-street church, Boston, on Thursday evening Sept. 13th. Sermon by Rev. Dr. Beecher.

A Baptist meeting house was dedicated to the worship of Almighty God, on the 22d ult., in Meredith Village, N. H.

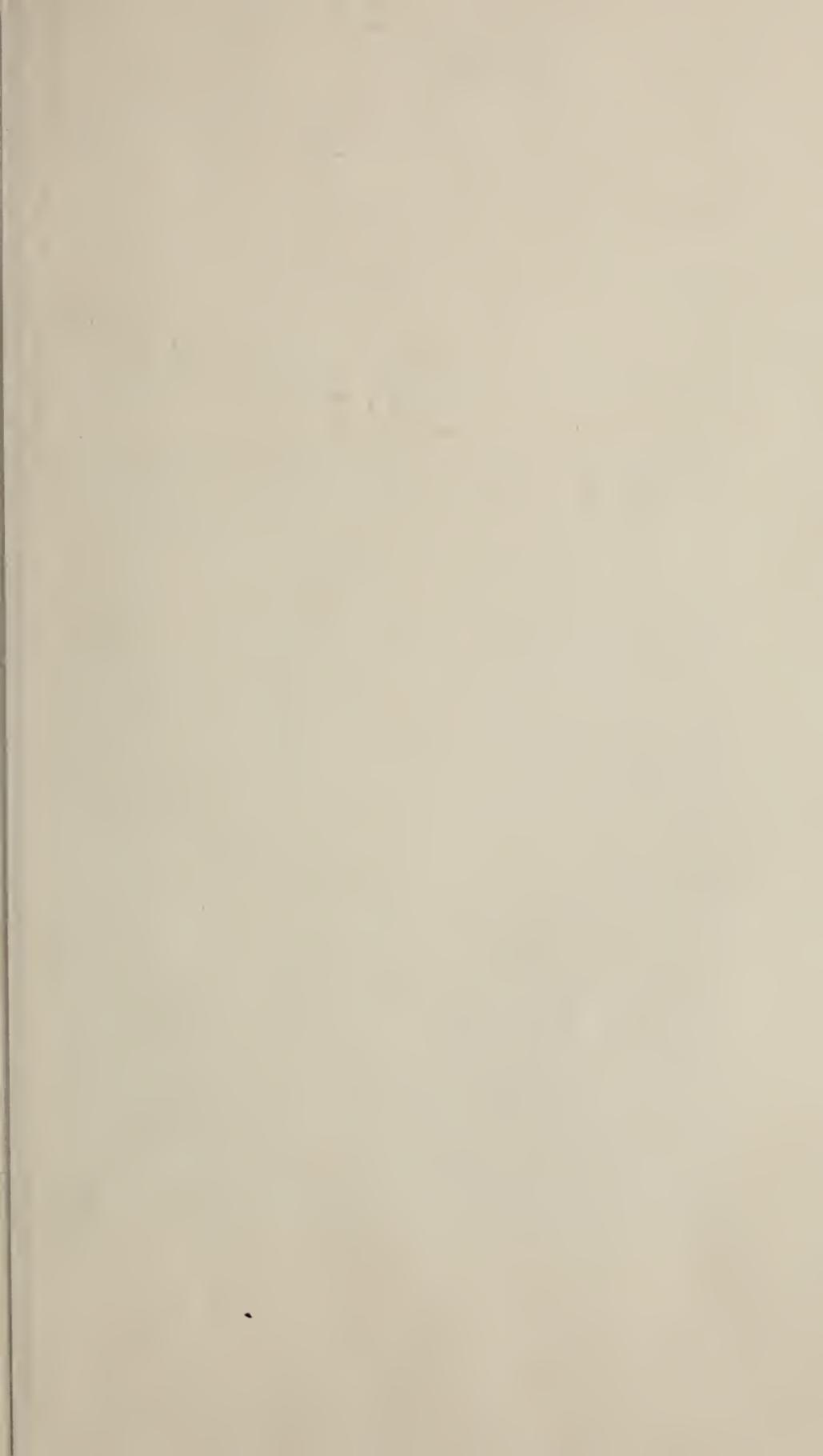
A Baptist meeting house, 45 feet by 34, in Hardwick, Mass. was dedicated August 28. Sermon by Rev. Mr. Fisher of Sturbridge.

A second Baptist church was organized at Reading, Mass. on Monday, Sept. 10th. Sermon on the occasion by Rev. Dr. Sharp of Boston.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from August 25:h to September 25, 1832.*

From Mr. Joshua Tucker of Gardiner Mass. for For. Missions—per N. Tucker, Esq.	10,
a Lady in Nashua, for the Burman Mission, after reading Dr. Judson's letter,	1,
Mrs. B. Dodge of Sedgwick, Me., being the avails of a string of gold beads,	4,08
Friends in Sedgwick, being proceeds of two rings, by Mrs. E. W. Merrill,	42
	—4,50
The Baptist State Convention of North Carolina, per Henry Austin, Esq., Treasurer,	339,
The Saratoga Baptist Association, N. Y., Dr. Increase W. Childs, Treasurer; \$17 of which are for the education of Burman Youth,	100,
Sundry persons, as follows:	
Proceeds of a gold necklace, &c., from an aged friend to missions, per Rev. S. C. Dillaway,	4,50
for gold beads, &c., by do.	8,57
for same, per Rev H. Proctor,	11,06
for same, received per John Conant, Esq., Treasurer of the Vermont State Convention,	35,87
	—60,
The Washington Baptist Association, N. Y., per Rev. S. C. Dillaway, Treasurer,	120,90

The St. Lawrence Baptist Association by Mr. J. C. Lewis, per Messrs. Lincoln & Edmands,	99,
Young Ladies' Industrious Society of West Dedham, Mass., for Indian Missions, per Miss Sophia P. Baker, first Director	9,50
The Beaver Association, Penn., for the Burman Mission, per Rev. S. Williams,	30,
Mr. Christian Michael, of New Glasgow, N. S. "being a contribution from a number of female inhabitants of the district of Pictou, and entrusted to the American Baptist Board of Foreign Missions, for the poor Burmans."	164,60
A friend, received through the Post Office, in an anonymous communication addressed to H. Lincoln, for the missionary cause,	6,
The Missionary Society of the preparatory department at the Newton Theological Institution, by Mr. F. Hartwell, Treasurer, for the Burman Mission,	50
Rev. B. Willard of Northampton, being the proceeds of a lace cap, sold, belonging to a friend to missions, per L. Farwell, Esq.	1,25
Mrs. E. Nichols, for the Burman Mission,	5,00
From "Charity," per L. Farwell, Esq.,	5,00
	10,
Mr. Joshua M. Macomber, for the Burman Mission, being the avails of a string of gold beads and a pair of ear knobs, presented by a sister in Wendall, Mass.,	4,32
The Third Baptist church and society of Middleborough, Mass., collected at the Monthly Prayer Meetings, for the general purposes of the Board, by Rev. Mason Ball, per Mr. Jenney,	14,
The Baptist church in Woburn, Mass., for printing the Bible in Burmah, per Mr. Jacob C. Parsons,	37,54
The Baptist church and society of Canton, Mass., per Rev. Mr. Gear, for the Burman Mission,	86,
Rev. Mr. Tingley, having been contributed as follows:	
Bequest from Miss Ruhama Billings, formerly a member of the Baptist church in Foxborough, Mass.,	15,
Donation from Miss Esther Clark, late of Foxborough,	10,
A sister of the Foxborough Baptist church,	5,
Proceeds of gold beads, rings, pin and knobs, from several sisters in the Foxborough Baptist church, for the Burman Mission,	10,08
	40,08
Joseph Durbrow, Esq., Treasurer of the New York Baptist Association,	105,
A Baptist sister,	5,
	110,
Miss Evelina H. Bruen, Secretary of the Perth Amboy Foreign Mission Society, for the education of the heathen youth named Thomas Brown, at the Valley Towns Station, being a yearly payment,	12,
Oliver Street Foreign Mission Society, contributed by W. Colgate, Esq. for the support of Moug Ing, in preaching the gospel in Burmah,	100,
Received for a gold ring from Mr. Durbrow,	13
do. do. from Rev. Mr. Bennett,	12
per W. Colgate, Esq.,	222,25
A friend to Missions, per Rev. J. Grafton, Newton,	50
A friend in Chesterfield,	1,22
Miss Betsey Abbot of Hinsdale,	50
A friend,	91
per Rev. Ezra Going,	2,68
Mrs. Elizabeth Coggeshall of New Bedford, being the third annual payment for the support and education of a Burman child, to be called Elizabeth Coggeshall, per Mr. Stephen P. Hill,	20,
A friend to missions, per Rev. J. Grafton, by Rev. H. Jackson,	75
H. LINCOLN, Treasurer.	



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